in the same way—intrinsically, absolutely, totally, without any need of a look or act of knowledge, because it is all,—of Time-Existence and of all that is in Time. This is the essential awareness by identity; if applied to cosmic existence, it would mean an essential self-evident automatic conscious-ness of universe by the Spirit because it is everything and everything is its being.

But there is another status of spiritual aware-ness which seems to us to be a development from this state and power of pure self-consciousness, perhaps even a first departure, but is in fact normal and intimate to it; for the awareness by identity is always the very stuff of all the Spirit's self-knowledge, but it admits within itself, without changing or modifying its own eternal nature, a subordinate and simultaneous awareness by inclusion and by indwelling. The Being, the Self-existent sees all existences in its one existence; it contains them all and knows them as being of its being, consciousness of its consciousness, power of its power, bliss of its bliss; it is at the same time, necessarily, the Self in them and knows all in them by its pervadingly indwelling selfness: but still all

this awareness exists intrinsically, self-evidently, automatically, without the need of any act, regard or operation of knowledge; for knowledge here is not an act, but a state pure, perpetual and inherent. At the base of all spiritual knowledge is this consciousness of identity and by identity, which knows or is simply aware of all as itself. Translated into our way of